302 For festive occasions, some women bear paintings on their faces, white or ocher dots above the bridge of the nose, under the [517] cheeks, and on their chins. These paintings have only an aesthetic nature, or so it seems.

304 All Tuareg, men and women, have two or three small linear 75 scars on their foreheads and temples, and the indigo from their clothing which is often inlaid there gives them the appearance of tattoos. They are incisions made for medico-magic reasons when [855] the children are very young to protect them from headaches and convulsions.

[856] It also seems that this custom contributes to make them strong and making them walk very early. (1)

1. De Foucauld, Textes en prose /Prose Texts/, p. 64.

757 Medicine and surgery. -- If we now turn our attention to medicine and surgery among the Tuareg, we shall observe that their knowledge is not very extensive and has nothing singular about it.

753 In their minds the Tuareg classify sickness in two categories: those which are the result of an external action, visible and determinable, and those whose origin cannot be explained by any causal link. The former are treated with appropriate medical treatments, the latter by magic procedures.

757 The medical procedures, which belong rather to surgery, are clearly empirical. A few of them serve for a quantity of ills. They chiefly include bleeding and applying heat. In bleeding, the operator relieves congestion in the diseased part; in applying heat, he limits the pain, at the same time relieving congestion.

278 The Ihaggaren have a whole stock of drugs which they [777] borrowed from the Sudanese. These are roots, plants, and seeds which grow in the Sudan and in which the Tuareg have a great deal

278 of trust. Every time they take a caravan down south, they purchase [439] many drugs, either for their personal use or to resell in their country or at In-Salah.

164 There are not many diseases in the Ahaggar. The country is relatively healthy because of its very dry climate /261/ and the bracing action of the sun, which at the same time destroys microbic germs. Moreover, this is very fortunate, for with the small amount of hygiene practiced by the Tuareg it would be impossible to fight disease. It may also be true that this absence of hygiene stems from the fact that the Tuareg have not had to see the necessity of it.

[165 731] The Ahaggar people die of old age or of war wounds. Of course, there are sometimes epidemics capable of doing damage, but they are rare because of the isolation of the camps. The great distances which separate one from the other are a natural defense against mass contagions. These epidemics always come through the medium [361] of the caravaneers or the people who return from the Sudan, where they have stayed among sedentary people. We may mention smallpox, very common in the Sudan, which sometimes works great ravages in the tribes. Typhus, spread by lice, may decimate a whole tribe in a few days, and it is not uncommon among the Tuareg. But these two diseases are the exception when they are reported in [151] the Ahaggar. When a man returning from the Sudan is stricken with one of them, his case is reported by messengers long before his arrival, and the sick man is systematically isolated.

753 The Tuareg under the circumstances recognize the state of contagion, but they do not see the causes of disease. According to [771] them, it is caused by the action of bad genii. As good Moslems, they pretend not to believe in these genii, but in reality most of the talismans they wear on their persons are intended to protect them from these. To obtain them, they go to the marabouts or to men [156] with a reputation for their knowledge of the occult sciences; these sorcerers are known as amekelléou.

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1. Dr. Foley, Moeurs et médecine des Touaregs de l'Ahaggar /Mores and Medicine among the Ahaggar Tuareg/, p. 85.

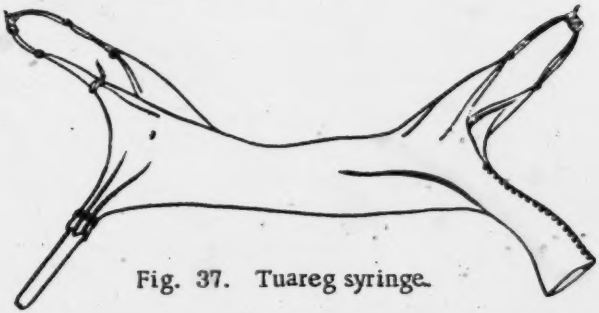

Fig. 37. Tuareg syringe.

752 The warlike and eventful life of the Tuareg exposes them to
[278] many wounds or accidents. They care for war wounds by sprinkling the wound with sugar or smearing it with plasters of vegetable origin, chopped leaves of the Zizyptus lotus, or ground resin of the Balsamodron africanum. Sometimes they pour butter on it, and if the wound is infected they apply plasters of butter and ashes of aferegak (Chrozophora brocchiana).

But we have been able to observe that the use of this ash was of no great efficacy, that the wounds took a very long time to heal, and that in many cases they preferred to call on a European doctor.

Fractures are cared for with absolutely the same methods as those used by our European doctors. The fractured member, after being set, is coated with a flour plaster, furnished with a little cushion of goat hair, and braced by means of splints made of wooden boards attached to a sheepskin and kept in place by leather cords.

/263/ We have never seen any amputation among the Tuareg, and we do not know whether or not they know how to do it.

757 The Tuareg also know the use of enemas. The apparatus is
413 made of a sheep's bone, one end of which has been rounded and
287

polished and whose other end is inserted in a small goatskin water bottle which holds the liquid to be injected. During the operation one presses on the bag so as to make the liquid penetrate, while the patient has his head down and his feet attached to a tree. The enema is generally composed of water, butter, and ground afasso roots. When it is a question of giving an enema to a young child, the mother fills her mouth with water and, putting her lips against the anus, blows the liquid with all her might.

/264/ Chapter 8

Dress. Adornment.

Clothing. -- The portrait of the Tuareg is now well known. Draped in a long, dark-colored blouse, belted at the waist, and with his head surrounded by a black veil placed in the shape of a haumier /?/, he makes a silhouette as majestic as it is mysterious when he is mounted on his slender mehari. Hanging from the saddle, as well known as the man, is the broad antelopeskin buckler.

The Tuareg, even though they are poor, are very natty. Although they have only sordid rags, they always are able to wear them with good taste and to keep a proud and dignified attitude under all circumstances.

The costume for men is the same in all confederations. It is made up of: 1) a very full pair of trousers, drawn in at the waist by a cord of braided leather; the leg is nipped in at the instep /sic/ and blouses over it so that it sometimes drags the ground; 2) a big, very full blouse, formed of a rectangular-shaped piece of cloth, sewn by a stitch at the four corners, and provided with an opening in the middle to let the head go through; it descends to the knees

under these circumstances, she usually goes to visit a relative and tries to hide her pregnancy. No one is taken in, but nobody says anything. She goes to see a marabout who, for a rather high price, makes a few mysterious signs before the sinner, writes a few words in Arabic on a small board, washes the writing, and gathers the water in a gourd for the woman to drink. In case these practices are successful (?), a second sum identical to the first one is paid. If not, the woman tries several mixtures, generally with a base of adjerdjir (Cassia abavata), and in case the results are still negative, the baby is simply strangled when it comes into the world. Although these mores are still more or less in force, they seem somewhat reduced by Islamization, and unnatural mothers are sometimes punished severely.

The ahal seems to have existed in ancient North African Libyan tribes. Herodotus mentioned the community of women among the Nasamonians, and the ahal is, in fact, only a derived and evolved form of it, if one could call it evolved.

Marriage. -- With the existence of such easy mores, it is understandable that young men and women do not care to marry early. Women rarely marry before the age of twenty, and men, before thirty.

Although the girl is free with her body, as we have seen, she still needs her father's authorization to marry. On the other hand, however, it is rare for a husband to be imposed on her or for her to be married before puberty, as is the custom among the Arabs.

/291/ Mates are chosen in the lovers' meetings which form a sort of trial marriage. The suitor must ask the young girl's father through one of his parents or through a religious person if there is one in the region.

Among the Ihaggaren everyone is informed of the suit, but in Air this is not the case; there the mother and the family of the girl are informed only when everything is arranged. If the woman has already been married, her father's permission is no longer necessary.

Chapter II

Circumcision

In Tamashek, "azemhoud-n-baradhen" (circumcision of children) ⵜⴰⵣⵎⵀⵓⴷ ⵏ ⵉⴱⵔⴰⴷⵀⴰⵏ from the verb "ezmâhad" ⵣⵎⵀⴰⴷ, to circumcise. 304 852

There is no set age for circumcision; generally it is carried out after the age of five.

The operator is summoned to the amazar' (douar), and all the people present take part in the operation, carried out as follows:

The operator holds the foreskin with a bit of "saâf" (djerid or palm leaf) and cuts it with a well-sharpened knife. To cicatrize the wound, it is dusted with leaves of atle (Tamarix articulata) and skins of dried pomegranates ground to powder. Then it is washed with camel urine, and all painful contact is avoided by means of splints held by strings fastened behind the back. [278] [237]

Then there is a feast: a sheep's throat is cut, and it is eaten by the guests.

Chapter III

Puberty

In Tamashek, "tamendjott" ⵜⴰⵎⴻⵏⵊⵓⵜ. As soon as he is of an age to fast, that is to say, as soon as he has reached puberty, the boy begins to wear the "tidjelmoust" ⵜⵉⴷⵊⴻⵍⵎⵓⵙⵜ veil which he will never leave off thereafter. 882 291

claim that this blue tint is excellent for the health. As in the Tidikelt, a white garment is not fit to wear until it has been sufficiently tinted blue by contact with "chegga."

The Tuareg value our medicines, "asafar" ⵄⵙⴼⴰⵔ plural "isefran" ⵉⵙⴼⵔⴰⵏ, and believe in their efficacy. This is also due to the fact that they are given to them free, for under no circumstances does the Tuareg like to loosen his purse strings, and he never ceases to beg for anything he sees that he hopes to get for nothing.

However this may be, it is good to note that he comes very willingly to be treated by us. A French doctor would certainly be very well received by the Tuareg.

The most usual diseases among them are fever, "tazzaq" ⵜⴰⵣⵣⴰⵇ, gonorrhea, "talaoa't;" rheumatism, "tessemdhi" ⵜⵙⵙⵎⴷⵀⵉ; and headaches, "tekmou-n-ir'ef" ⵜⴽⵎⵓⵏⵉⵔⵄⴼ.

Chapter XVII

Negroes and Negresses

There is no Tuareg tent which has not at least its negro and negress. The frequent raids that the Ahaggar made in the Niger and in the Sudan procured them all the slaves they have.

They devoted themselves greatly to the Negro trade, which brought them fine profits since they had only to take the negroes without expense.

The conquest of the Sudan and the Saharan Oases gave them a terrible blow from that standpoint. Besides, with the progressive pacification of their territory and that of the neighboring tribes subject to them, they would soon have to renounce all hope of new raids, and one may say that the Negro trade, if not entirely destroyed, will at least be considerably diminished.

164 /110 cont./ The country then is sufficiently free of serious
114 diseases; one scourge, however, must be noted: malnutrition, described and well studied by the doctor, Captain Galan, in a publication of the Pasteur Institute of Algeria: Contribution à l'étude du problème alimentaire au Hoggar /Contribution to the Study of the Nutrition Problem in the Ahaggar/.

757 The Tuareg and the Negroes are beginning to like
●278 European medication and are coming more frequently to the infirmary; they value above all aspirin, quinine (which is becoming a generic term for all pills), and penicillin. They remain faithful to their pharmacopoeia, chiefly based on plants, of which here are several examples:

Pulmonary diseases: strong pimento and rellachem /see Appendix, Flora/ are specifics; for pleurisy, one must melt camel fat with the ta'inoust (fruit of the acacia), eat it as hot as possible, and constrict one's chest with a rope.

For the stomach, butter mixed with tahist.

In cases of diarrhea, takamezout is the sovereign remedy, taken in tea or eaten in leaf form. This takamezout has a great reputation among the Tuareg: it comprises, they say, 40 remedies, but will not heal broken legs.

Constipation is vanquished by adjardjar and taharadjelle. Headaches have no remedy, yet tea is /111/ to be taken in preference to anything else. The liver is treated with ihemhad taken in milk. The victim of ganglions at the groin or under the armpit may easily make them disappear by rubbing them lightly with saliva very early in the morning; another method, more efficient, consists of heating goat dung and placing it on the nails of the affected member.

[752] For an open wound, make a plaster with milk and powdered tassa.

Rheumatism is easily treated; a sort of well is dug, one meter in diameter and 1.50 meters deep, the patient gets in it, a cover is put on the well, and the patient is given an infusion of o'laq to make him sleep. A spring called In-Ahadja exists which is supposed to be equally as good in treating rheumatism.

757 /111 cont./ Jackal meat, eaten with decoctions of
●278 rellachem for three days, is the best remedy for gonorrhea; cloves will aid in the healing.

Jackal meat is also used to cure syphilis, but in addition in the morning one must drink milk in which colocynth has been soaked; while this milk is being drunk, skewers of fat to be eaten afterward are cooked; clear soup is drunk during the entire day. After three days small, white granulations are seen in the stools, indicating the success of the treatment.

Smallpox formerly was treated in a sufficiently efficacious manner by digging a hole in the sand and heating it as if to make méchoui /roasted sheep/, although not so hot; the patient then lay in the hole and was covered with sand. After that there was nothing to do but wait.

The treatment for measles requires the patient to be kept warm, while eating hare, gazelle, or wild sheep meat.

Toothaches cannot last when treated as follows: fill the mouth with onion seeds, ouzouaz, wheat, and salt; keep these medicaments in the closed mouth for half an hour. When adolescents break out in pimples, which disfigure them, it is essential that /112/ onion seeds be burned and the smoke inhaled, which, it is said, makes all the worms leave immediately. Around a boil, apply a paste made of milk and powdered tanzet (a kind of Sudanese bean).

Magic Rites

789 This is a very difficult subject to treat, for the secrets
754 are jealously guarded by those who possess them and want to profit from them, or are carefully hidden by those who know them in a disinterested fashion but who lack confidence in their questioner or fear reprisals.

The Ahaggar, situated at the frontiers of Islam and the black world, is without doubt impregnated with magic customs; the superficial Islamism of the population, which retains an